1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

There are several customary positions for sitting women. They usually sit on their crossed legs, the feet turned almost instep down (they kneel, cross ankles, and sit on their calves.) Or they kneel on one knee, then sit with that leg doubled under them, or the legs may be stretched straight forward, ankles crossed, when the back is against a support, or they may sit Turk fashion, the legs drawn up and crossed. The dress is pulled sharply back between the legs when sitting to avoid exposure.

Men's sitting positions are much more variable. Perhaps the commonest is similar to the women's usual mode. They also cross the legs Turk fashion, or lie half recumbent.[1]

Both sexes carry articles in the hand, never on the head as among the Pueblos. Men carry bulky articles by means of a carrying strap passing over the chest; women in their burden baskets, the strap of which crosses the forehead.

Left-handedness is as rare as in a group of normal whites: in 1921, three (two males and a female) were noted in 182 Indians. Should a pregnant woman use her left hand continually, the child will be left-handed. When the parents observe that the child begins to grasp with the left hand, they remonstrate and tie that arm across his abdomen. But this is no cure; he cries and the hand is freed. The right hand, literally "good hand" (*sŏlgahdnă*) is so called because it can be used at will. It is wrong to shake hands, or to hand an object to another, with the left. People feel uneasy; say it is not a good way. A handshake, using the left, is no confirmation of an agreement or assurance of friendship; it may cover deceit.

Gestures are not common. The lips are protruded to point out an object, but the extension of the lips and the frequency of their use is never as great as at Zuñi.[2] In pointing or describing a circuit at a distance, the loosely clenched hands are held as in shooting a bow, the right hand near the right shoulder, elbow raised outward, the left arm nearly at full length and slightly to the left of the body. Both hands then describe the arc together.

To signify, "all gone," "all washed away," the right palm is brushed slowly but forcefully forward on the upturned left palm and then up forward.

The gesture used to describe an arrow shot, as in a tale, is not the same as the actual release. The hands are put in position as in shooting

[1] Neither men nor women cross the knees when seated on chairs, etc., nor do they squat on their heels. The arms are not characteristically held akimbo, as are those of Navaho natives. The toes are never used to assist in working.

[2] The Southern Ute also use the lips in pointing (Lowie, U., 283.)

St James T-5 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai
Walapai

A Wallapai Woman pounding Acorns.

Chickapanagie's Wife, a Havasupai, parching Corn in Basket.

[Facing p. 210]

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Fig. 11. Sweat lodge and bathers. A, Earth-covered sweat lodge, with blankets and canvas cover thrown back from doorway. B, Juan Sinyella entering lodge, while previous occupants rest under brush shade at left and await next turn. C, Duke Iditicava inside sweat lodge, taking water from can to sprinkle on hot rocks. D, Duke under brush shade after leaving sweat lodge.

The blisters are treated

by sprinkling on them a mixture of red ocher and dried cottontail or jack rabbit tongue ground on a metate. 757

Learning to Walk

A child is encouraged to walk by being held upright and moved forward so that his feet fall into steps. As soon as he thrusts a foot forward by his own volition, he is held up to walk a short distance. The baby may be placed near a low object so he can pull up and stand or walk with support. A few babies walk at nine months, but it is more usual for them to learn at one year or a little later. When a child totters or falls, he should not be laughed at, for this will discourage further attempts. Nevertheless, one of the women who made this statement was observed laughing at her child's faltering steps and saying, "He walks like a cripple." Even after a child walks alone, he is frequently carried by an older sister or his mother. 868 956

Formerly, the baby's first moccasins were put on when he began to walk, but then, as now, young children went barefoot much of the time. [291]

The baby usually makes a gradual transition from the cradle to independent mobility. When the cradle is no longer needed, it may be saved for a later child or it may be thrown away, but it is "not burned, because that would cause barrenness" (Spier 1928, 302). Fragments of discarded cradles may be observed near some of the camps. [892]

Returning the Umbilical Cord

When a child is about one year old or begins to walk, the dried remnant of the umbilical cord is removed from the cradle hood, ground on a metate, and mixed with powdered red ocher and deer fat or a substitute. The umbilical cord is then returned to the child's body by painting a line of the mixture from his hairline down the center of the forehead, nose, chin, and body to the genitals and up the back to the base of the skull. A line is also drawn from the tip of the third finger, up the arms to the shoulders and across the chest. Another line extends from the armpits down the sides of the body and the legs, and up the inner surface of the legs to the crotch. This act is performed to insure good behavior throughout the individual's life. If the umbilical cord has been lost, or if this ritual act is omitted, the child may be unruly, or may grow up forgetful and prone to lose things. 852 846 [302]

Toilet Training

Toilet training is a leisurely process accompanied by no harsh measures. It usually begins between 12 and 15 months, depending upon the mother's inclination. The toilet area for adults and older children is a short distance from camp among trees or brush, but a young child may use the yard, especially in the early morning. A mother assists the infant by stooping or squatting, with her arms supporting the baby in a sitting posture, 863 514 [516]

863 and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when
514 the baby is ready to excrete, or, if he begins to do so, she quickly takes
[516] him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without
[834] pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 A child is encouraged in learning to talk by urging him to repeat words
198 or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 The hair formerly was uncut until the baby was two or three years old,
[177] when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 Names are always bestowed without ceremony, and a person may have
553 two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tumpane NT14
Havasupai

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Fig. 14. Adolescence and youth. A. Linda Chick, age 12. B. Neil Upualla, age 12. C. Lorena Marshall, age 17. D. Bert Jones, age 25.

302 are discovered on a child.

177 902 [531] Face painting described by Spier (1928, 194-6), and formerly executed with red, black, sienna, or white paint in designs composed of lines, dots, or both, is no longer practiced. While women now occasionally paint their faces, they use red ocher mixed with a cosmetic cream, which is blended lightly in a wide band across the cheeks and bridge of the nose, and may also be applied to the forehead. The use of commercial cosmetics has largely replaced face painting in the original manner. Lipstick is common, while rouge, various creams, lotion, and face powder are in less general use.

304 Face tattooing is no longer practiced, but young people sometimes tattoo their hands or arms, the most popular decoration being a set of initials, probably belonging to a sweetheart. These are small in size, and one person seldom wears more than one or two sets. An informant, in describing the tattooing process, stated that leaves of the mesquite tree are mashed on a metate, moistened with water, and mixed with charcoal to form a paste. Spier (1928, 197) mentions only the use of ground charcoal.

826 892 [578] [516] Traditionally, to be attractive, a woman should be plump in body, legs and arms. Fat legs are considered essential to beauty. Young men say of a girl, "Her body is fat enough, but look at her legs--they're skinny." Or a boy who wishes to insult a girl, tells her she has skinny legs. Women are careful to avoid sitting with their legs extended straight in front of them, because this position permits the calves to hang down and would cause the legs to become too thin. This position is particularly avoided following childbirth.

[177] In recent years, under influence of beauty standards of the white culture, a few of the younger Havasupai women wish to remain slender; although there appears to be little or no effort made to lose weight, some women are careful not to gain it.

946 292 A Havasupai woman customarily wears a broad Hopi belt, or a band of other material, following childbirth to support her abdomen until it returns to normal size. In earlier times a band 2 or 3 in. wide was woven from juniper bark. An informant remarked that the women of a neighboring tribe don't do this "and that's why their bellies look like rubber."

302 856 [177] In addition to observance of certain menstrual and childbirth taboos said to keep a woman youthful and attractive, a Havasupai woman should wash her face daily in cold water, rubbing the skin outward from the sides of the nose and upward on the neck, cheeks, and forehead, to prevent wrinkles. This routine is suspiciously reminiscent of advice given in movie magazines, which are popular with Havasupai women. However, an informant added: "I think this is true, because S----'s face is so smooth in her eighties, and she always did that. Your people don't know these things, and they start to

593 tion usually developing between affinal relatives, particularly mother-in-
578 law and daughter-in-law. One recent divorce stemmed from such a situa-
603 tion. The divorced woman told the investigator, "She (the mother-in-law)
604 wouldn't let me do anything with my children the way I wanted to. Every
time I corrected or tried to punish one, she stopped me and petted my
children so I couldn't do a thing with them. I tried and tried, but I just got
[586] tired of it, so finally I quit trying. That's why I started running around and
thinking about a divorce." In this instance, after the divorce, the mother-
in-law kept two of the children with her against the daughter-in-law's
wishes.

While a mother may harbor minor resentments against grandparents arising from differences over her children, serious disagreements seem to be infrequent. The common course at present when friction exists in an extended family is for the younger married couple to move away.

Economic Training

868 When a mother must work in the fields or hunt for wild plants, she
462 takes her children along if the situation permits. Otherwise, she leaves them with a relative. She teaches small girls and boys to help her in her easier tasks, and as her daughters grow they share her daily work. Although a woman's sons are permitted more free time and their work is with their father, they also help her with some of the campwork at her bidding or by their own inclination. A woman does much of her work sitting on the
[584] ground, and it is a common thing for her to ask her son of any age to bring an article to her or to perform some small task merely because she doesn't wish to get up. Camp routine is such that any member of the family may sometimes help with whatever work needs doing. Boys in a family do not expect their mother or sisters to wait upon them in small things they can easily do for themselves.

593 Relationship between a mother and her children includes respect for
961 the former, which seems to grow out of the child's affection and realization of obligation rather than from any demand for it. While a mother expects obedience and exercises a certain firmness, she resorts to punishment infrequently and is generally quite indulgent with small children. She appears to win respect and obedience through kindness and unending patience. Nagging was never observed. A child is seldom given the same request or command more than once or twice; if he does not comply in a reasonable time, he is rebuked or punished, or more frequently the matter is dropped, at least for the time being.

Care of Others' Children

859 Adult women, married or unmarried, may temporarily or permanently
736 assume the role of mother to one or more children not their own but usually

[Text continues on page 130]

Fig. 18. Old age. A, Supai Shorty Moctoya, about 76. B, Allen Akaba, about 74. C, Spoonhead, age 86. D, Supai Mary Wescogame, age 88. Both Spoonhead and Supai Mary are now deceased. Allen is a shaman, and official adviser to the youthful head chief.

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Tarasco NT14
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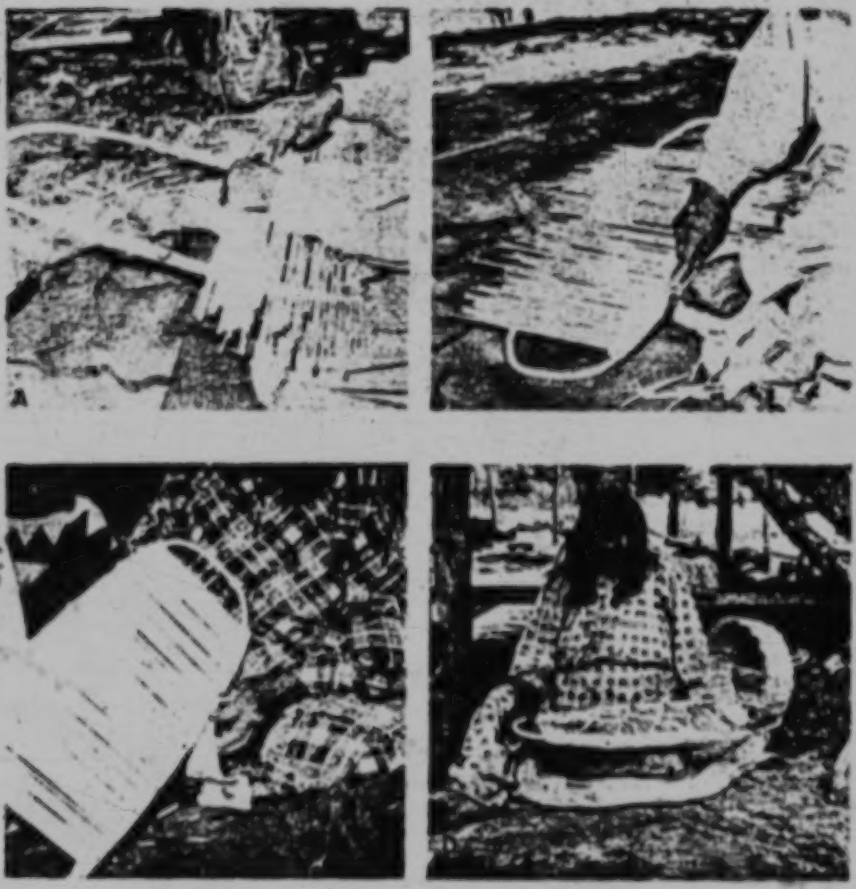

Fig. 18. Manufacture of a cradleboard. A. Binding willow slats to oval frame. B. Trimming ends of willow to fit frame. C. Sewing buckskin strip over cloth binding which was first glued with pinyon pitch and sewed along sides of frame to cover rough ends of willow slats. D. Lina Idiconva displaying completed cradleboard with wicker hood. Formerly, buckskin was used in place of the cloth strip; the former is still added occasionally as an extra feature if it is obtainable.

4. Smithsonian Misc. Coll. (1951-1956) 1959 NT14 Photos Tumaco NT14 Newspaper

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Fig. 33. Women grinding corn. A. Edith Pelaez prepares green corn for juicy cake type of bread. B. Maria Chick grinds dried and parched corn.

Most popular foods today still are corn, beans, squash, sunflower seeds, peaches, and figs. [241] 524

Wild plants utilized, according to Whiting, were the following: goosefoot, peppergrass, muttongrass, wormwood, tansy mustard, blanket flower, gilia, blazing star, pinyon, amaranthus, shepherd's purse, June grass, Indian millet, marigold, cat's claw, mescal, juniper, desert thorn, prickly pear, mesquite, squawbush, broad leaf yucca, Mormon tea, Lippia wrightii, soliss (unidentified), watercress, Indian pipe weed, and desert plume (1932, 103, 105, 106, 113, 114, 115). He reports that watercress was introduced. [177]

Preparation of Food

Grinding corn was one of the most laborious and time-consuming tasks a woman had to perform under aboriginal conditions, but women grind less now that they can obtain wheat flour and other commercially prepared food. A number of families have purchased handpowered machine grinders, and almost without exception these are preferred to the metate, because meal from the latter always contains grit. 252 [177]

A woman sits at her metate or grinding stone (pi'), her legs turned sideways beneath her, leaning slightly forward so that her weight is balanced over her knees as she reaches toward the far end of the stone. She has two sizes of hand milling stones (va-dji). Grasping the larger stone, she first uses an end of it to break the dry corn kernels (younger women may or may not use this method). The hand stone or mano is held in both hands for grinding, and the woman places a pile of corn on the end of the metate nearest her. The mano is moved away from the woman, and on each third or fourth backward stroke, a few more kernels are caught beneath it with a rocking motion and a slight pause in rhythm. The smaller mano is used on the same metate to reduce dry corn to a finer graininess or to crush green corn to a pulp. It is questioned whether the smaller size of the second stone is significant; it seems more likely that a harder, smoother texture of the stone itself is the pertinent factor. [514]

No attempt is made here to inventory recipes used by the Havasupai, but a few examples are described.

Soup or mush was one of the dishes most commonly prepared. It varied from a clear, watery consistency to a thick paste. Ingredients ranged from dry or green corn to crushed seeds of various wild plants, which might be boiled singly or combined in numerous ways. Soup or mush was eaten unseasoned, or flavored with salt, squash blossoms, or marigold. 252 262

Dumplings were made from dry corn, cooked to a thick paste, or from green corn shaped into balls and dropped into salted, boiling water.

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Though many Havasupai women use modern metal corn grinders, some still prefer the metate and mano.

Lena Mahone is one of the oldest as well as one of the best Havasupai basket makers.

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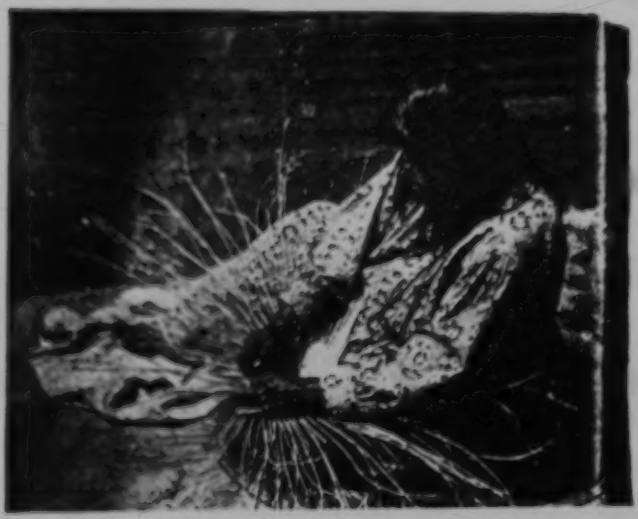

11: Shufeldt D-4 (no date) 1892
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Havasupai

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AN AGED PAIR OF HAVESU-PAI INDIANS.

[p. 390-A].